





## Boston Recorder.

THURSDAY, APRIL 25, 1844.

## THE VOICE OF HISTORY.

"The cup of his displeasure is, indeed, presented successfully to guilty nations, but it is by no means increasing beyond its use, who have run the greatest career in guilt."—ROBERT HALL.

As it would be unwise in the philosopher, not to study the experiments and profit by the labors of his predecessors, so would the science of government, in part, from other nations and from past times. History is full of wisdom for the thoughtful, and those who will gather up its facts, may learn a lesson which cannot be too well or too soon learnt, viz. that God, sooner or later, "presents the cup of his displeasure to guilty nations." True as this is, however, the attention of a people, in their governmental capacity, is not readily turned to the fact. National pride, and the ambition of rulers, and the rivalry of parties, and the infatuation produced by wealth and power, usually prevent the consideration of so serious and salutary a truth. It remains to be seen whether this nation will consent to be arrested in its high career, by moral considerations, or whether it will hazard every thing in the trial of a policy which discards the authority of God, and the voice of history. It will not be thought inappropriate or unsuitable, if we present some illustrations of the fact, that no people or government, ever survived for a great length of time a *vide spread and prevailing wickedness*; or that it has survived its guilt, only under the severe and salutary correctives which God has administered. What then is the voice of history? What has been the career and the fate of the cities, states and kingdoms, which have successively appeared upon the earth? What are the lessons which God has inscribed upon the tombs of nations and people that once flourished, but are now extinct? It may profit us to go back and read those inscriptions, and to inquire as we read, how much of our history and end may be there written.

Sacred history will take us over an important field, and some of the "finger marks" of Providence which this field presents may first be looked at.

As to the Old World, its history is told in a word. It became exceedingly corrupt before God, and was filled with violence, and this procured for it at length, the terrible destruction which came upon it.

From the ruins of the world, and no sooner do the inhabitants begin to increase than they forget the awful judgment which but one family survived, cast off the fear of God, and congregate for a selfish and guilty project, in the plain of Shinar. They enter upon the building of a city and a tower, which shall be for a time a centre of union and of strength, which shall acquire them renown, and perpetuate a knowledge of their wealth, and power and grandeur. In all this God was cast off; neither the fear of him nor the love of him influenced the builders, and he looked upon their undertaking as rebellious, and confounded their designs, and scattered them up and down the earth.

Passing on a little further, we come to a beautiful plain on the banks of the Euphrates. It contains four cities, Sodom, Gomorrah, Zebulon, and Admah. They are thronged with a busy population, and full of riches. But the inhabitants neither fear God nor regard man. Wickedness breaks out on every hand; the vilest and foulest passions predominate, and in every house and in every street, lawlessness is seen, and atheistic scoffs are heard. And here the history of those cities ends. God poured a tempest of fire upon them, and consumed them in his wrath. And the Dead Sea, which lay upon that plain, and beneath its stagnant waters lies to this day, the ruins of that wealth and splendor, and the bones of those guilty inhabitants. How legible, upon the bosom of that dismal lake, is the inscription of God's anger at prevailing wickedness.

We advance to the nation of Israel in the wilderness, a great nation, with a population of more than half a million. They are however unrighteous and ungrateful, making high professions at times, and giving signs of reformation, but on the whole growing worse, murmuring at every outward providence, lusting after idols, and despising the word of the Lord. Prosperity was not to be looked for in the future. God could not bear with their wickedness. God could not bear with their evil congregation, and the result was, that they wandered forty years, and perished in the wilderness, giving to all coming ages another instructive lesson on the consequences of national sins.

The succeeding generations we find located in the land of Canaan. But they have not left off their sins; as their fathers did, so do they; and their sins brought upon them heavy, and sometimes overwhelming judgments. While under the government of the Lord, during a period of three hundred and fifty years, they suffered captivity at six different times, and any one who will look over this period of sacred history will see that each captivity was preceded by some outbreak of national wickedness. Under the government of kings also, they repeatedly rebelled, and as often were punished. The tribes on the east of Jordan were carried captive by Tiglath-Pileser. The ten tribes were besieged three years by Sennacherib and finally carried beyond the Euphrates, and the people of the cities of Judah were three times carried captive, the last being a captivity of seventy years. Thus does the Jewish nation present a series of bold and open transgressions, followed by severe judgments.

Shall we turn to Nineveh. It was one of the proud cities of the Assyrian empire; a beautiful, a wealthy and a richly ornamented city. We wish to know its moral character. "Woe," said God, "to the bloody city; it is all full of lies and robbery." And now threatenings follow. "The Lord cometh to smite thee, he will demolish thee, and will break down the tower of the wall, and will bring down the high fortification, and will turn it into a desert." "Behold I am against thee," said the Lord; "there is no healing of thy bruises, for upon whom hath not thy wickedness passed continually? Nineveh is destroyed, she is overthrown, she is desolate."

And what said God of Babylon, the glory of kingdoms and the beauty of the Chaldees' excellency. "It shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited; wild beasts of the desert shall lie there, and I will sweep it as with the besom of destruction, with the Lord of hosts." But why these terrific threats? What has Babylon done? The answer is recorded. First, she was filled with pride, and she said in her heart, "I am queen of nations, and I shall remain forever." Secondly, she was guilty of great cruelty and oppression toward God's people, while she held them in captivity, showing no compassion or favor to age, or sex, or infirmity, or virtue. Thirdly, her king was a cruel tyrant, treating himself as a god, and because he possessed the vessels which belonged to his worship, applying these vessels to profane uses. These were the things which procured the ruin of that great and splendid city.

## REPLY TO "A. B." ON SLAVERY.—No. III.

Let us now endeavor in accordance with the principles laid down, so to separate Slavery from all co-existing systems that we truly judge of its character and legitimate influences. And to do this I shall avoid all rhetorical and impassioned declaration, and endeavor to discuss the subject with Christian calmness and candor.

I remark then, that all the systems that are included under the general term Slavery, are by no means to be confounded with each other; for as no system of Slavery springs from the nature of things, but as all are created by positive legislation, so to understand the character of any system we must examine the specific legislation from which it springs. Hence, even if a system of Slavery did exist among the Jews, we are by no means to confound it with the system of American Slavery. In the one case we must examine the Mosaic legislation, and then decide on the character of the system which it recognized. In the other case, we must examine American legislation, and then decide on the character of the system founded on it. It is only of the system of American Slavery that I propose at present to speak, and as the character of every system must depend on the end at which it aims, and the means which it employs for securing those ends, so of these I shall mainly speak.

What then is the obvious and avowed end of the system of American Slavery? Is it a benevolent end? Does it even profess a benevolent end? Between two and three millions of immortal beings are living and dying under its influence, and it is a system created by the deliberate legislation of a people professing to be a Christian people. Let us then deal with it fairly, and hear its claims in its own behalf.

Surely it is no small thing to frame a system of legislation before God and man, affecting the temporal and eternal destinies of so many millions. What end then does this system avow before God, and before the human race? Is it the intellectual and moral elevation of the slaves? Is it to enlarge their minds and fit them for heaven? Does it summon the masters to a life of arduous and self-denying efforts in behalf of the slaves in imitation of Jesus Christ, who though rich, for our sakes became poor, who through his poverty might be made rich? Is it the design of the system to acknowledge the relation of the slave to God as superior to every other relation, and to defend his right to love and obey God? Does it guarantee to the slave his right to read the word of God, and to worship God according to the dictates of his conscience? Does it regard as sacred the marriage relation; and treat it as an inviolable obligation of God? Does it discountenance all impurity, and punish itself the guardian of the chastity of the slaves? Does it guarantee to the master the right of property, and by elevated and honorable motives, aim to make them industrious, frugal, and thrifty? In short, does it propose to inculcate and carry out in its regulations, the spirit of that religion which is profitable unto all things, having the promise of the life that now is, and of that which is to come?

Now these are plain and fair questions, and if any questions in the universe deserve a fair and impartial answer, these are the ones. The eternal destinies of millions are at stake. Surely it would be worthy of the loftiest spirit on earth to frame such a system as I have described, and to employ their highest energies to carry it into execution. Because our white citizens glory in their Caucasian descent, their superior intellectual powers, and in the fairness of their skin, are they therefore condemned forever to feel the misery and degradation of pride, and narrow-minded selfishness? Must they of necessity despise all souls to whom the Creator has assigned a temporary earthly tabernacle not colored like their own, though equally with themselves capable of reigning as kings and priests to God through eternal ages? No, necessity binds them. They might if they would, frame such a system as I have described. Have they done it? Do they even pretend that they have done it, or ever meant to do it? Would they not regard it, and that justly as a piece of bitter sarcasm to represent the system of American Slavery, as either designed or adapted to secure any such ends? And if they dare not, and do not set up any such pretence, why should we do it for them? Surely it would be excessive to ascribe to the system virtues or excellencies of which it never thought, and of which it makes no pretence.

But if the system is not benevolent in its object and provisions, what is it? Has no character? This is impossible. Millions of mortal beings are receiving its impress on their eternal destiny, and it is utterly regardless of that destiny? And is this a neutral character? But why waste words on a point so plain. Slavery is a system sustained not by reason but by force, and its end is not the good of the slave, but the pecuniary profit, the power, and the self-indulgence of the master. Every system carries in itself internal evidence of its real end. The structure of a watch shows that it was made to keep time. The structure of an organ shows that it was made to produce music, and so the whole structure of the slave system shows that its end is what I have stated, and not the good of the slaves. It requires to them by law, no right to learn to read the Bible, or to write, or to obtain any kind of an education, or to worship God at all. It does not defend their chastity, or the sacredness of the family relation, or the rights of property, or of social estimation or honor. Nor does it give any real defense from personal abuse—for the slave cannot testify—and all that the master needs to do is to abuse him when no white man is witness of the scene. And if a white man is a witness, few desire or dare to interpose. On the other hand, the law defends with the utmost rigor, the pecuniary interest and the power of the master. And what the system actually does, that it is and is designed to do. Facts show it, and human nature shows it. The ruling passions of depraved men are the love of money, and of power, and of self-indulgence. They do not love to work, but they love to make others work for them. They love to be at ease and to live in luxury, whilst others do their drudgery for them; and these are the roots of the whole system.

So far is it from caring for the slave, and making provision for his spiritual and eternal welfare, that there is a real conflict between the ends of the system and these things. True it would be a glorious work to instruct the slave, enlarge his mind, and fit him for his eternal destinies, but it would cost money, and time, and self-denial, and labor, and an obligation to do what would destroy the pecuniary worth of the slave as a working animal, and break up the whole system. Hence it is not an accidental, but an essential part of the whole system, to sacrifice all the higher interests of the slave, the moment they come in collision with the real ends of the system, viz. pecuniary gain, and the power, ease, and honor of the master.

Now I admit that the destruction of the soul of the slave is not the avowed end of the system. All that it does is to stimulate the strongest and most malignant passions of depraved nature in the masters, the love of money, and of power, and of sensual indulgence, and then it puts the slaves into their hands, without any defence of their highest interests, as the means of gratifying these propensities. It does not avow a purpose to destroy their souls, but it says most distinctly to masters, your money, honor, and ease, are worth more than their souls, and then gives them every facility for destroying their souls, and urges them to do it by powerful motives, and offers no reproach, and inflicts no penalty when they do it.

And now who dares to deny that this is a true and unexaggerated account of the system of Slavery? Who can point out a false statement, or an exaggeration in the whole? No. It is not over-stated. It is not exaggerated. Would to God that milder colors could be used in painting the system. But it cannot be done. In fact, the dread reality goes beyond all I have said or can say.

Now what if it is true, as I gladly admit, that all masters do not carry out this system to its true and avowed end? What if all souls are not actually destroyed under it? What if, through the power of Christianity, a system entirely opposed to it, some are converted? Is Slavery to have the credit of these things? Or shall God and Christianity, have the praise? We shall God and Christianity, have the praise?

Let us now consider the logic of "A. B." reply to H. W. Beecher, more minutely. Mr. Beecher speaks of the slaves as "millions of heathen as surely sinking to perdition, as the Brahmin, the New Hollander or the Hottentot." "The system of Slavery places its victim where it is not possible for him to remain a man. There is not an attribute of mind by which his soul character is formed, that Slavery does not vitiate." "A. B." replies, "very eloquent, if true." But in refutation brings forward certain statistics as to church members, public worship, &c.

In reply to all this, I say, the system of Slavery as such, tends to all that Mr. Beecher alleges. In vast majority of cases it actually produces these results. And where it is not done, it is because the tendencies of the system are counteracted by powerful opposing causes. And shall not the system be spoken of as doing what it tends to do, and always has done, and will do, if not counteracted by other causes? But there is a class of facts, the full credit of which, belongs to Slavery. And till the dead, small and great, stand before God, we shall never know them all. I refer to the commission of all those crimes on immortal beings, against which the system makes no defence. I refer to scenes of domestic tyranny over tender children and youth—to violated chastity, to divided families and broken hearts—to cruel scourging, and branding, and maiming, and to the nameless tortures that enraged, and brutal passion armed with power can inflict. Let us not say that these are pervasions or abuses of the system. They are not. They are its natural and genuine results. Let it have the full credit of them—and if it places, allege them in its own defence. But if natural immunity, or the principles of freedom, or the love or fear of God or man have to any extent averted these results, or done anything to elevate or save the slave, to the credit of all this Slavery make no pretensions. The system never contemplated, aimed at or desired any such results, and has no tendency or adaptation to produce them, but the reverse. So much for the facts alleged by "A. B." if true. The question of their truth will next come in review.

## THE WRATH OF MAN FRASING GOD.

Dr. Kelsey who has been so long imprisoned at Madeira, for distributing the Scriptures, and speaking to the people of the things of the kingdom, has sold more copies of the Scriptures here, than he has sold previously to do, monthly; and in a few months of the same period, he distributed 30,000 religious tracts, beside receiving regular visits from between two and three hundred natives, to obtain religious instruction—all of whom were more or less under gracious influences, and some of them hopefully converted to God. The government could not have taken more effectual way to spread what they call heresy, than to imprison this faithful servant of God. So it ever has been, and ever will be. All opposition to the Gospel turns out to its furtherance. Were men as wise as they fancy themselves to be, they would let it alone, for measures of violence against the truth never fail to recoil on the heads of their authors. "The righteous flourish like the palm tree." Their strength and beauty increase in proportion to the weight of oppression laid on them. Here is the consolation of the saints. We may say they be of good courage in the darkest seasons, for as certainly as the Lord God Omnipotent reigneth, he will bring light out of darkness.

## ROMANISM.

The Rev. H. L. Osley, who has long been a distinguished Romanist priest at Leeds, and Leicester, England, has in a formal and public manner renounced the errors of Popery, and been admitted to the communion of the church of England. In defending himself against the assaults of his quondam friends, he avers, as a matter of painful and personal experience, that the leading doctrine of the church of Rome are not only opposed to the written word of God, but are fatally destructive to the peace, happiness and morality even of thousands of her own deluded votaries—that the celibacy of the clergy is the fruitful cause of monstrous crimes—that the confessional is, not unfrequently, the scene of great enormities—that monasteries and convents are institutions inimical to religious liberty—that monastic vows have been and are to many who take them, the cause of keen regret, fruitless tears, and unavailing sorrow.

We quote this testimony, not because it is singular, but because it is a clear and clear and unquestionable than a thousand other testimonies, but because it is the testimony of a living and experimental witness. There may not be as much incredulity as we fear, in the public mind, in regard to the abominations of the Romish church; but at least some of it, is hardly excusable, when light is so abundantly thrown on the deep darkness in which the mother of harlots shrouds her heathenish mysteries. And every man, who is disposed to credit the Jesuitical falsehoods so freely circulated in defence of that corrupt and loathsome church, is bound by patriotism and conscience to examine candidly the testimony of those who know, and have no motive to deceive.

## TEMPERANCE IN VERMONT.

From the Vermont Chronicle we learn that Mr. Parish, who is now engaged in the agency, meets with unexpected and brilliant success. In almost every town there is evidence of deep feeling and a determination to act with vigor and efficiency. The question of licenses, which is left with the towns, engrosses much attention. Burlington, where there are 50 licenses, has voted to license system by a vote of 182 against 81 in full town meeting. Hinesburg cast but one vote in favor of licenses, and that, by a distiller whose gains are threatened. Jericho, Milton, Charlotte, Williston, Essex and Huntington have come to similar results. St. George has no store or tavern where rum is sold, and but one man is known in the place who drinks intoxicating liquors. The towns visited in March, the first month of his agency, have almost without exception taken the correct course promptly and earnestly. In Addison county, the resolution is taken to refuse all licenses, as was done last year. The town of Vergennes has voted to refuse to appropriate. St. Albans has slept, but a veritable Vergennes is already awake, and successfully struggling against a powerful opposition to the cause. Liberal pecuniary contributions are made also, to sustain the agency, and put into circulation the means of enlightening the public mind. Such tokens of efficiency and high resolve among our northern neighbors are full of encouragement and hope.

## "PROMINENT SINS OF THE TIMES."

A valuable discourse on this subject, delivered by the Rev. Mr. Cozzens of Milton, to his people and a neighboring congregation on the last Sabbath day, has been issued from the press at the request of those who heard it. Several of the most glaring offences with which our country stands charged "before high heaven" are "set in order," and portrayed with clearness and reproof with fidelity. Sabbath profanation, licentiousness, slavery, party strife, denunciation and contempt of divine institutions in general, are graphically described, and earnestly rebuked. Sermons of this character are demanded by the "signs of the times," and by the swelling flood of ungodliness that descends upon our patriotic party. Nor should they pass along like the streams of the south, through the valleys and the plains of our polluted land, by the aid of the press, till our whole population is aroused to repentance and reformation. Mr. Cozzens' position is defined, and known, as equivalent from fanaticism and formalism, from the frenzy of radicalism, and the torpor of indifference—the position that no minister of Christ can abandon, without dishonor, nor maintain without exertion, as to hear all this in silence." He discloses High Church pretensions, goes into an argument from Scripture and from history, examines the doctrine of apostolical succession, shows what is the true succession, and speaks of the Episcopal system as putting the church in Christ's place, at variance with the general tone of the New Testament, as tending to aggrandize the clergy, and substitute a ritual religion for true Christianity, and finally, as intolerant and schismatical in its tendency. The author has aimed at simplicity, having in view those who have failed to make themselves acquainted with the subject in more elaborate works. It is a disquisition of 350 pages, and will contribute to the wider diffusion of that knowledge which ought to be possessed by all the friends of a Christianity, tolerant in its spirit, and unencumbered with forms and dogmas, which hide its distinctive features and take away its life.

## GATHERED FRAGMENTS, by Rev. John J. Clarke, Rector of St. Andrew's Church, Philadelphia.

R. Carter, New York; sold by Tappan & Dennet, 114 Washington street, Boston, pp. 418.

The "Gathered Fragments" are not extracts, or unfinished pieces, but separate and independent narratives, now for the first time brought together. The object of the author has been, as he informs us, "the spiritual improvement of fallen, blighted, sinful minds, which meets the eye in dense masses on every side." Of the sincerity of this motive none will doubt, who read the great variety of touching narratives here given, of the operations of divine grace in the heart. If any of the narratives should appear "denominational," as the author thinks they will, it will be readily excused in a work like this, having no sectarian end in view, but aiming directly at the "everlasting good of dying souls." The contents are so diversified that it is impossible to give an analysis of the book in few words. Its general object has been stated, and those who would know more about it must buy and read.

## THE IMPROVED HOUSEWIFE, or book of receipts, by a married lady. (Mrs. Webster, Hartford.)

We cannot so well judge of the merits of this book, as of some others. We have not used it, nor tested the cooking of those who have applied its rules. We know it has been extensively circulated, and that many ladies have testified to its great value. It contains over seven hundred receipts, selected and original, at a cost of only fifty cents, not an unprofitable price for a single dish that is often spoiled for the want of a good receipt. For directions where to purchase, see advertisement.

MARY GREEN, or Consolation in Sorrow, and other pieces, by Rev. Henry Wilson. Published by Crocker & Brewster.

As a proof of the estimation in which this little work is held, we would state that it has already passed through four editions. The readers of this Memoir will be gratified to know that Mary Green was the daughter of Rev. H. Wilson.

THE MARK ON THE WILLOWS, &c. by Rev. James Hamilton, London.

A handsome volume of 178 pages, and consisting of several parts, namely, The Harp on the Willows; Remembering Zion; Farewell to Egypt; The church in the House; The Dew of Hermon; Destination of the Jews; The first three parts will give the reader much

such as to make the missionary forget that he has friends, home, or business, elsewhere than among them. The secret of this ready access to them, lies in the spirit of love in which they are approached.

BOMBAY MISSION.—One of the native newspapers has opened its columns to discussions on the subject of the Christian religion. Ram Krishna, a Christian convert, and a Brahmin in Bombay, are at present engaged in discussing the difficulties and examining the claims of Christianity. The missionaries are not slow either, to improve the opportunity thus offered to communicate with the public mind at large, on the topics of their public preaching, and private conversation with the people. There is a marked advance in the means of dispelling the darkness of heathenism, and pouring celestial light over the realms of moral gloom. Verily, "the heart of the king is in the hand of the Lord, and he turneth it whithersoever he will."

DEATH OF REV. R. O. DWIGHT.—This distinguished and devoted missionary, died at Madura, on Monday, Jan. 8, as stated in the Bombay Courier. On the day before his death he was seized with a severe cold, and was in the enjoyment of his usual health. In the afternoon of the Sabbath he was attacked with Cholera, and notwithstanding the most prompt and efficient medical aid was employed, he sunk rapidly, and died in less than twenty-four hours. Mr. Dwight went to India, in 1835, in company with Rev. Mr. Winslow and others, and has resided most of the time in Dindigul and Madura. He has left a wife and three children to mourn an irreparable loss, and the mission has been deprived of an experienced and faithful laborer.

Since the above was in type, a note from the Missionary Rooms, informs us that Mrs. Henry and Mrs. North have been cut down by the same disease—the epidemic cholera. Mrs. Dwight and Mrs. Murry were also brought very low, but they were mercifully spared. These cases of sickness and death all occurred at Madura. Mr. Dwight died on the day of the annual meeting of the mission; hence the exposure of the whole mission to a disease, which has proved so fatal in that place. The same steamer, we are also told, has brought tidings of the death of Rev. Mr. Graves of the Bombay Mission, an event which has been expected for some time.

REV. R. B. HALL, of the Pilgrim Church, Plymouth, has declared himself in favor of Episcopacy, and has resigned his pastoral office.

THE ANNIVERSARIES of the various benevolent societies will be held in New York, week after next.

## The Editors' Table.

THE PRACTICE DOCTRINE of the Apostolical Succession examined, with a delineation of the High Church system. By Rev. H. J. Bourne, Philadelphia. Boston: Crocker & Brewster, 47 Washington street.

The author finds his apology, or rather his reason for offering no apology, for writing such a book, in the fact, that "matters have reached such a pass, that Non-Episcopalians must either defend themselves, or submit to be excluded from the house of God." And he adds with truth, that Episcopalians "must count upon our having one Christian grace in perfection, if they expect us to hear all this in silence." He discloses High Church pretensions, goes into an argument from Scripture and from history, examines the doctrine of apostolical succession, shows what is the true succession, and speaks of the Episcopal system as putting the church in Christ's place, at variance with the general tone of the New Testament, as tending to aggrandize the clergy, and substitute a ritual religion for true Christianity, and finally, as intolerant and schismatical in its tendency. The author has aimed at simplicity, having in view those who have failed to make themselves acquainted with the subject in more elaborate works. It is a disquisition of 350 pages, and will contribute to the wider diffusion of that knowledge which ought to be possessed by all the friends of a Christianity, tolerant in its spirit, and unencumbered with forms and dogmas, which hide its distinctive features and take away its life.

## GATHERED FRAGMENTS, by Rev. John J. Clarke, Rector of St. Andrew's Church, Philadelphia.

R. Carter, New York; sold by Tappan & Dennet, 114 Washington street, Boston, pp. 418.

The "Gathered Fragments" are not extracts, or unfinished pieces, but separate and independent narratives, now for the first time brought together. The object of the author has been, as he informs us, "the spiritual improvement of fallen, blighted, sinful minds, which meets the eye in dense masses on every side." Of the sincerity of this motive none will doubt, who read the great variety of touching narratives here given, of the operations of divine grace in the heart. If any of the narratives should appear "denominational," as the author thinks they will, it will be readily excused in a work like this, having no sectarian end in view, but aiming directly at the "everlasting good of dying souls." The contents are so diversified that it is impossible to give an analysis of the book in few words. Its general object has been stated, and those who would know more about it must buy and read.

## THE IMPROVED HOUSEWIFE, or book of receipts, by a married lady. (Mrs. Webster, Hartford.)

We cannot so well judge of the merits of this book, as of some others. We have not used it, nor tested the cooking of those who have applied its rules. We know it has been extensively circulated, and that many ladies have testified to its great value. It contains over seven hundred receipts, selected and original, at a cost of only fifty cents, not an unprofitable price for a single dish that is often spoiled for the want of a good receipt. For directions where to purchase, see advertisement.

MARY GREEN, or Consolation in Sorrow, and other pieces, by Rev. Henry Wilson. Published by Crocker & Brewster.

As a proof of the estimation in which this little work is held, we would state that it has already passed through four editions. The readers of this Memoir will be gratified to know that Mary Green was the daughter of Rev. H. Wilson.

THE MARK ON THE WILLOWS, &c. by Rev. James Hamilton, London.

A handsome volume of 178 pages, and consisting of several parts, namely, The Harp on the Willows; Remembering Zion; Farewell to Egypt; The church in the House; The Dew of Hermon; Destination of the Jews; The first three parts will give the reader much

valuable information in an interesting form, concerning the "Free Church of Scotland," the fourth fruits of Family Worship, the faith of Christian Union, and the death is what the title indicates. Sold in Boston, by Tappan & Dennet, 114 Washington street.

LIGHTS AND SHADOWS OF SCOTCH LIFE, by John Wilson, Professor of Moral Philosophy in the University of Edinburgh. New York: R. Carter. For sale in Boston by Tappan & Dennet, 114 Washington street.

We have given us in this book, a variety of beautiful and instructive delineations of characters and events in "Scotch Life." Twenty-four different scenes are presented, and with such skill and taste, as greatly to please while they profit. "The Moss side, the Head Stone, the Snow Storm, the Minister's Widow, the Elder's death bed, the Forgers, the Baptism, the Rainbow," are among the topics presented.

THE STORY OF HARRIET GRACE, the little sufferer, who died April 12, 1844. Sold by Waite, Peirce & Co., No. 1 Cornhill.

The tale here given, of patient suffering, by one in tender years, will make a deep impression upon the heart of every reader. The rich, the poor, the prosperous and the afflicted, may be instructed by this scene of trial, endured in seclusion and poverty, and especially will it be good for children to form an acquaintance with Harriet Grace. If children of the rich they will learn humility, and if poor and in want, they will learn how patience and pious resignation can sweeten the bitterest cup, and they will see how peaceful and blessed is the death of such a child.

A PRACTICAL TREATISE ON MIDWIFERY, by M. Chaillay, 9th Avenue, Paris. Sold by Waite, Peirce & Co., No. 1 Cornhill.

The notice of this work given in the Boston Traveller is unquestionably a correct presentation of its merits, and we shall doubtless give satisfaction, if we use it instead of an original.

It is a work adopted by the Royal College of Public Instruction; translated from the French, and edited by Gunning S. Bedford, A. M., M. D., Professor of Midwifery and the Diseases of Women and Children in the University of New York. This is a new and valuable work on obstetric science, combining all that is new or valuable, being the experience and instructions of the best French and English writers on the subject, and the death of Rev. Mr. Graves of the Bombay Mission, an event which has been expected for some time.

REV. R. B. HALL, of the Pilgrim Church, Plymouth, has declared himself in favor of Episcopacy, and has resigned his pastoral office.

THE ANNIVERSARIES of the various benevolent societies will be held in New York, week after next.

## The Editors' Table.

THE PRACTICE DOCTRINE of the Apostolical Succession examined, with a delineation of the High Church system. By Rev. H. J. Bourne, Philadelphia. Boston: Crocker & Brewster, 47 Washington street.

The author finds his apology, or rather his reason for offering no apology, for writing such a book, in the fact, that "matters have reached such a pass, that Non-Episcopalians must either defend themselves, or submit to be excluded from the house of God." And he adds with truth, that Episcopalians "must count upon our having one Christian grace in perfection, if they expect us to hear all this in silence." He discloses High Church pretensions, goes into an argument from Scripture and from history, examines the doctrine of apostolical succession, shows what is the true succession, and speaks of the Episcopal system as putting the church in Christ's place, at variance with the general tone of the New Testament, as tending to aggrandize the clergy, and substitute a ritual religion for true Christianity, and finally, as intolerant and schismatical in its tendency. The author has aimed at simplicity, having in view those who have failed to make themselves acquainted with the subject in more elaborate works. It is a disquisition of 350 pages, and will contribute to the wider diffusion of that knowledge which ought to be possessed by all the friends of a Christianity, tolerant in its spirit, and unencumbered with forms and dogmas, which hide its distinctive features and take away its life.

## GATHERED FRAGMENTS, by Rev. John J. Clarke, Rector of St. Andrew's Church, Philadelphia.

R. Carter, New York; sold by Tappan & Dennet, 114 Washington street, Boston, pp. 418.

The "Gathered Fragments" are not extracts, or unfinished pieces, but separate and independent narratives, now for the first time brought together. The object of the author has been, as he informs us, "the spiritual improvement of fallen, blighted, sinful minds, which meets the eye in dense masses on every side." Of the sincerity of this motive none will doubt, who read the great variety of touching narratives here given, of the operations of divine grace in the heart. If any of the narratives should appear "denominational," as the author thinks they will, it will be readily excused in a work like this, having no sectarian end in view, but aiming directly at the "everlasting good of dying souls." The contents are so diversified that it is impossible to give an analysis of the book in few words. Its general object has been stated, and those who would know more about it must buy and read.

## THE IMPROVED HOUSEWIFE, or book of receipts, by a married lady. (Mrs. Webster, Hartford.)

We cannot so well judge of the merits of this book, as of some others. We have not used it, nor tested the cooking of those who have applied its rules. We know it has been extensively circulated, and that many ladies have testified to its great value. It contains over seven hundred receipts, selected and original, at a cost of only fifty cents, not an unprofitable price for a single dish that is often spoiled for the want of a good receipt. For directions where to purchase, see advertisement.

MARY GREEN, or Consolation in Sorrow, and other pieces, by Rev. Henry Wilson. Published by Crocker & Brewster.

As a proof of the estimation in which this little work is held, we would state that it has already passed through four editions. The readers of this Memoir will be gratified to know that Mary Green was the daughter of Rev. H. Wilson.

THE MARK ON THE WILLOWS, &c. by Rev. James Hamilton, London.

A handsome volume of 178 pages, and consisting of several parts, namely, The Harp on the Willows; Remembering Zion; Farewell to Egypt; The church in the House; The Dew of Hermon; Destination of the Jews; The first three parts will give the reader much

valuable information in an interesting form, concerning the "Free Church of Scotland," the fourth fruits of Family Worship, the faith of Christian Union, and the death is what the title indicates. Sold in Boston, by Tappan & Dennet, 114 Washington street.

LIGHTS AND SHADOWS OF SCOTCH LIFE, by John Wilson, Professor of Moral Philosophy in the University of Edinburgh. New York: R. Carter. For sale in Boston by Tappan & Dennet, 114 Washington street.

We have given us in this book, a variety of beautiful and instructive delineations of characters and events in "Scotch Life." Twenty-four different scenes are presented, and with such skill and taste, as greatly to please while they profit. "The Moss side, the Head Stone, the Snow Storm, the Minister's Widow, the Elder's death bed, the Forgers, the Baptism, the Rainbow," are among the topics presented.

THE STORY OF HARRIET GRACE, the little sufferer, who died April 12, 1844. Sold by Waite, Peirce & Co., No. 1 Cornhill.

The tale here given, of patient suffering, by one in tender years, will make a deep impression upon the heart of every reader. The rich, the poor, the prosperous and the afflicted, may be instructed by this scene of trial, endured in seclusion and poverty, and especially will it be good for children to form an acquaintance with Harriet Grace. If children of the rich they will learn humility, and if poor and in want, they will learn how patience and pious resignation can sweeten the bitterest cup, and they will see how peaceful and blessed is the death of such a child.

A PRACTICAL TREATISE ON MIDWIFERY, by M. Chaillay, 9th Avenue, Paris. Sold by Waite, Peirce & Co., No. 1 Cornhill.

The notice of this work given in the Boston Traveller is unquestionably a correct presentation of its merits, and we shall doubtless give satisfaction, if we use it instead of an original.

It is a work adopted by the Royal College of Public Instruction; translated from the French, and edited by Gunning S. Bedford, A. M., M. D., Professor of Midwifery and the Diseases of Women and Children in the University of New York. This is a new and valuable work on obstetric science, combining all that is new or valuable, being the experience and instructions of the best French and English writers on the subject, and the death of Rev. Mr. Graves of the Bombay Mission, an event which has been expected for some time.

REV. R. B. HALL, of the Pilgrim Church, Plymouth, has declared himself in favor of Episcopacy, and has resigned his pastoral office.

THE ANNIVERSARIES of the various benevolent societies will be held in New York, week after next.

## The Editors' Table.

THE PRACTICE DOCTRINE of the Apostolical Succession examined, with a delineation of the High Church system. By Rev. H. J. Bourne, Philadelphia. Boston: Crocker & Brewster, 47 Washington street.

The author finds his apology, or rather his reason for offering no apology, for writing such a book, in the fact, that "matters have reached such a pass, that Non-Episcopalians must either defend themselves, or submit to be excluded from the house of God." And he adds with truth, that Episcopalians "must count upon our having one Christian grace in perfection, if they expect us to hear all this in silence."



67

**REMOVAL.**

KEY, has removed to NO 116 WASH STREET, (nearly opposite his former stand.)

Key & Deane's Bookstore, where he has former stock, a new and fashionable assortment of the Spring Trade. All garments establishments, shall not be excused to wear, style and of watchmanship, by any other of the kind in this city. Customers and especially invited to call and examine for themselves made and trimmed, and warranted to fit.

June.

April 4.

**THE ORIGINAL**

**E PRICE STORE**

**92 Washington St.,**  
THE MARLBORO HOTEL, BOSTON.  
**W. WARREN & CO.,**  
DRESS, JOBBERS AND RETAILERS.  
D direct and now in store, a large and com-  
modious assortment of  
**SILKS AND SILKS,**  
of every variety, many of which are of a style and  
have never before seen in this country.  
**PERFUMES, CAMELION STRIPES,**  
**PAINTS, AND all other Dress Fab-**  
**TOILET, rics that have appeared this**  
**CRAYONS, Spring.**  
**INK DRESS GOODS WE HAVE**  
ON HAND, \$1.25

[illegible]

every kind,  
 from a large to a small  
**WHITE GOODS,**  
 bed,  
 from 1-2 to 64 wide. *Gloves,*  
*Heavy, Frills, Trims,*  
*Handkerchiefs, &c.*  
 We invite the attention of all to our large assort-

**DRY GOODS,**  
 our prices and styles will be found outside  
 of advertisement to suit our trade as much  
 as our customers. For those who use the  
 no money advertisement it is the same thing  
 as to give away the goods. We intend  
 to show our articles freely, and allow them  
 to come to judgment. We will not give  
 the same number against their will.

SAMPLE *refused.*  
 IS SENT OUT *when requested.*  
**W. WARREN & CO.,**  
 Jan. 1854.  
 Jan. 1854.

Washington Street,  
noted of the alterations in their style,  
NOTICE that they have again opened  
**POCK OF SPRING GOODS**  
recently taken arrival of the NEW  
FIFTEENTH PATTERN every new style  
OF LINEN AND PAIRIS GOODS  
for their establishment a large  
**SHAWL ROOM,**  
and off of a handsome an assortment  
to be found in the city.  
An assortment of  
**BEFORE DRESS SILKS,**  
of Black and Blue Black SILKS and  
BLOUSE MOULIN DE LAINES,  
BALZORINS and  
SLIMS, LAINS, &c. &c.  
their usual large stock of LINENS, and  
other articles, are all on hand, and  
evident that the styles they off of are such  
of fashion.  
and every article of  
**BURNING GOODS,**  
FLANNING, of best manufacture,  
AND CUMBER HOODS,  
quality,  
QUILTS, LINEN DAMASKS and  
TABLE CLOTHS, NAPLINS,

depend upon buying every article as low  
as at any other Store in the city.  
It will always be named, as ONE PRICE is  
its motto.

**DANIELL & CO.,**  
**SOLE AND RETAIL DEALERS,**  
11 WASHINGTON STREET,  
Cw. *April 25,*

[illegible]

and the best  
Cassiores and Muslins, all  
kinds;  
Satin, Lustring and Velvet  
Ribbons, Gimp and Fringes;  
White Cotton Certain Prices;  
Lustre, Certain Colors and Tapes,  
Floors, Gloves and Mitts of  
all checks; every description.

Quantity of small wares, not enumerated, but  
many. Merchants from the city and  
by giving us an early call, as our ob-  
ject is to offer our stock at very low prices,  
SHIFFEY & CO.,  
No. 191 Washington street,  
San Francisco.

**BOSTON AND MAINE  
RAILROAD TICKET OFFICE**  
at No. 24 State street, via Andover,  
Bradford, Haverhill, Plainfield, Kings-  
market, Uxbridge, Dover, Great Falls,  
and Portland.

For purchasing Tickets at this office, will

thropic Institution,  
OR  
THE TREATMENT OF  
THE SICK OF THE HUMAN FRAME.

has been a successful operation, and  
Very much to be desired in the  
The treatment of each case,  
or weeks, or even months, as  
the most correct, complete, the price  
of the treatment is from £10 to £20  
at St. Vincent, Boston, is especially  
desirable, and is especially  
furnished with every appropriate  
for correcting those diseases, and  
to relieve back and chest.

the Institution, and  
of correction and general  
of the Institution, however, and affords  
of the same amount of hours each  
appropriate for all cases.  
appreciated at the Institution is in confirm  
has been, for the last few years,  
one of us in France, England and

W. R. BROWN, M. D., Surgeon,  
Office of the Institution.

and University, Geo. Howard, M. D., *Principles of Surgery and Clinical Surgery*, J. Mason Warren, M. D., p. 16. Dr. Windsor Lewis, Jr., M. D. "There is evidence and not sufficiently demonstrated in a latent in the leucodermis, papules, and from which they are at free change."

lymp.



